Regd. No. L7676

The TAHRIK-I-JADID

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Editor,
NASEEM SAIFI

WAFA 1359 H.S.—JULY 1980 C.E.

HUZUR IS ON TOUR

Huzur, Khalifatul Masih III, left on tour on the 26th of June, 1980. He hopes to visit the Ahmadiyya Communities in Europe, United States of America and West Africa etc. The main object of his tour is that the world at large may be acquainted with the teachings of the Holy Quran. We very fervently pray for the blessed success of the tour and we also request the friends to do the same.

As soon as the reports of the tour start coming in, we hope to place them at the disposal of our readers without any delay. Of course, comprehensive details of the tour will, insha Allah, be published in our Jalsa Salana Number.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

MONTHLY

TAHRIK-i-JADID

RABWAH

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July, 1980

Editor

NASEEM SAIFI

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Sincere Communion with God

The members of my community should have a sincere communion with God and they should be grateful to Him that He has not abandoned them, rather He has shown hundreds of signs to strengthen their faith to the point that it should gain certainty. Is there anyone of you who can say that he has not seen any sign at all ? I assert that there is none among you who has stayed in my company for some time and yet he has not witnessed a fresh sign of God. It behoves my followers that their faith should continue to increase ; they should have a sincere communion with Him and they should fully realise His existence and all-Powerfulness. They should not be slack in the performance of appropriate deeds, for, if they become slack, what to talk of Tahajjud, they would find it difficult even to make ablution. If one does not find that he has been given the power to do good deeds and has the spirit of going ahead of others in the spiritual realm, he should know that his being with me has no meaning at all.

(Malfoozat Vol. IV. p. 438)

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KHUTBAS

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Turn to God again and again and win His pleasure

Pray for appropriate deeds that may be acceptable to God the Almighty.

On Friday the 6th of June, Huzur Khalifatul Masih III led the Friday Service at the Ahmadiyya Mosque, Islamabad ; although he was indisposed yet he felt that he should go to the mosque, for, that would give pleasure to the friends as well as to himself.

He commented on the verse :

ربكم اعلم بما فى نفوسكم ان تكونوا صلحين فانه كان للاوابين غفورا .

and told the audience that in order to win the pleasure of God it was essential that one did appropriate deeds. Appropriate deeds, he said, meant that the deeds must be in accordance with the need of the time and in conformity with the commandments of God and His Messenger, may the choicest blessings of God be upon him.

The words للاوابين غفورا draw our attention to the fact that it was necessary that we should turn to God again and again. It is turning to God that enables the man to do appropriate deeds. Another thing that is vitally important is that we should be praying to God that He may enable us to act in a way that will be acceptable to Him. Huzur stressed the point that actions, good or bad, had no meaning unless one realised that he was avoiding evil and doing good to win the pleasure of God. Only the things that are acceptable to God are worthwhile.

On this occasion, members of the Community from Islamabad, Rawalpindi District, Jehlum, Noshehra, Attock and many other places had come to this Mosque for Friday Prayers to be offered with Huzur Khalifatul Masih.

Huzur met the friends and talked to them about various religious affairs.

Forego your rights to remove misunderstandings

Set an example for the whole world

Huzur Khalifatul Masih III left on tour on the 26th of June. In his last Friday sermon that he delivered at the Masjid Aqsa on the 13th of June, Huzur gave the details of his prolonged sickness and also exhorted the members of the community at Rabwah in particular and the others in general, that during his absence on tour they should all live amicably and even if they have to forego their rights to remove the misunderstanding they should gladly do so.

Huzur drew the attention of the residents of Rabwah to their responsibilities and told them never to have altercations among themselves. They should start their talks with the Islamic greetings of Assalamo Alaikum and they should not deprive anyone of his rights. They should try all they

can to remove the misunderstandings, even if they have to forego their own rights. He told them to remember that the real Giver was none other than God. When He gives—to the individuals or to the community—He gives so much that it is not easy to handle it.

Here he cited the example of the Nusrat Jahan Leap Forward Scheme and remarked that "the Budget of this scheme in West Africa for this year is 40 million rupees which is approximately equal to 4 million dollars."

In the end, Huzur again repeated that the citizens of Rabwah must realise their responsibilities ; they should walk on the footsteps of the Holy Prophet and become an example for the whole world.

Every Ahmadi should always keep himselt bowed down before God.

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Every good should be solicited from Him alone.

On the 24th of November 1978, Huzur Khalifatul Masih III told the Jamaat in his Friday sermon that "unless we can attract the grace of God through our prayers, however great our talents, we cannot avail of them fully."

He advised the community to always keep itself bowed down before God and to solicit Him alone for all the good of this world as well as the next world. He told them to continue praying to Him so that they can absorb the mercy of God.

Huzur recited verses 20—24 of Sura Al-Maarij and said, God has vouchsafed man with talents—which if properly developed, can help him to put every thing in the universe to his service. But let it be remembered that those talents can be put to the wrong use, too. The right use of these talents is that they should perform the duties that God has assigned to them. It is only by doing so that one can become recepient of the Bounties of God."

Huzur further remarked that "God has given freedom to man, in a specified circle. And within this circle there is no compulsion as to what should he do or how should he do it That is what makes him deserving of rewards" "Halu an", the word that has been used for man in these verses, means "one who does not show patience" and it also means "One who does not spend what he has got, where he should spend—also one who is greedy."

"That actually means that there are some people who do not make the proper use of their talents and

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For the Readers

We hope you know who the Founder of the Ahmadiyya Movement was ? And you also know how we the Ahmadis address him or talk of him. Again, we hope you know who the present Supreme Head of the Ahmadiyya Movement is. And you also know what his designation is and how do we address him. If you find the word "Huzur" the context should be the guide line as to who is referred to.

thus do not tread the path of virtue.

Basically what we have been told in these verses is, he said, that man has been given the power to do good and he has also been given the power to choose whether he would like to do good or not. In addition to this, he has also been given the power to pray—and also the understanding to pray. This should, therefore, be remembered that however good the brain may be, if its goodness is not coupled with prayers it may never prove to be good, or in other words, it may never develop on the right lines. That is one of the reasons why God has commanded to pray five times a—day not just to pray once in a while. If we look into the Hadees of the Holy Prophet, sallallaho alaihi wa sallam, we would find that great stress has been laid on constant prayers, for, then and then alone one can make everything in the universe, subservient to himself.

As for the prayers, it does not behove man to pray to God in the words that "O God if You like, give me, and if You don't like, don't give me."

Man is to ask and he should really do so, leaving it to God to decide whether He should give or He should not. To condition the prayers, is most undesirable. One should just ask—ask for everything, big and small, even if it be the lace of a shoe.

Huzur exhorted the members of the community to pray—and to continue praying and he said that it "does not cost anything." They should busy themselves in the remembrance of God, for, therein lies tne source of all the blessings for them, for their friends and for every body.

He quoted the Founder of the Movement as saying that the Doctor who does not pray for his patients is very unfortunate.

You should pray and pray till you are wrapped in the Mantle of the Mercy of God and every onslaught of the enemy is blunted and made totally in-effective."

The Pope gets copy of the Holy Quran

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When the Pope John Paul II was visiting France a few days ago, he expressed the desire to meet the winners of the Nobel Prize for their scientific research. Consequently the Director General of UNESCO issued invitation to four scientists, among them Dr. Abdus Salam.

Dr. Salam who was the last to meet the Pope presented a copy of the Holy Quran (Arabic/English) to the Pope and told him that he was presenting this Holy Book as a Muslim Winner of the Nobel Prize who believed in God and Islam.

The presentation was televised on the French T, V. system.

The translation presented to the Pope is the one rendered by Sir. M. Zafrullah Khan.

(2) When the Pope visited Ghana, Maulvi Abdul Wahab Adam presented a copy of the Holy Quran to him.

Maulvi Abdul Wahab also invited his attention to the invitation by the Christian Council of Churches to the Supreme Head of the Ahmadiyya Movement which had been accepted but no progress had been made in this matter. He requested the Pope to give urgent attention to the suggestion and assured him that very beneficial results could be expected from this kind of dialogue.

So Said the Founder of the Ahmadiyya Movement

Wealth—no source of comfort

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It is not true to say that wealth affords comfort. Mere wealth cannot do so. If somebody has got wealth but he has not got good health—his stomach, let us say, is not in good order—do you think his is a life of bliss.

That shows that wealth is also not a source of comfort. The truth is that only he who has communion with God lives a life of bliss in every way, for, God is powerful over all things and He can remove the trials and the tribulations and the worries connected with wealth : if the trials and tribulations and hardships are there, God can grant strength to bear them and to confront them.

Even a king does not possess all the factors of protection and comfort of a man : they are in the hands of Him Who is the King of the Kings and may grant them to anyone He chooses.

There are some people who have great wealth but they are devoid of health (as if they are stricken by T.B.) and their life is miserable and bitter. Who is there who can grant patience in the time of affliction ? None but God.

(Malfoozat Vol III p. 335)

At different stages

The fact is that internally speaking all the members of the Jamaat are not having the same standard (of faith). Do you think that all the seeds of the wheat germinate to be equally good ? 'Many of them are wasted, some of them are picked by the sparrows, some of them do not produce anything. In short only those which are promising cannot be made useless by anybody. The Jamaat that is prepared for God is like a vegetation (a farm). That is why its growth takes the same course. Thus the practice of all of you should be that the weak brothers should be helped and strengthened. How unfair it is that if there are two brothers, one of whom knows swimming while the other does not, is it not the duty of the one who knows swimming to save the other from drowning ? Should he let him drown ? It is his duty to save his brother from drowning. That is why the Holy Quran says :

تعاونوا علی البر

You should bear the burden of your weak brothers. You should know their deficiencies in faith and lack of means and share them by removing these things. You should treat their physical ailments, too. No Jamaat is worth its name unless the strong support the weak and the only way of doing it is that th. short-comings should be coverede The Companions of the Holy Prophet, sallallaho alaihi wa sallam, were taught not to frown on the weaknesses of the new entrants into the fold of Islam ; they were told that they too were like them in the beginning. Likewise it is necessary that the elders should serve the younger (in age or in position) and treat them kindly and with affection. Remember that that Jamaat cannot be called a Jamaat where members try to devour one another ; whenever four of them sit together, they complain of a bro-

ther of theirs and pick holes in him and look down upon the poor and hate them. That should never be the case. Rather togetherness should bring about strength and unity which produces love and causes blessings to come down.

(Malfoozat Vol. III p. 347)

A True Guide

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It is the duty of the person who is commissioned by God that he should remove the weakness of his Jamaat. A true Guide can never be untrustworthy. If there is somebody who permits everybody to do whatever he likes whether his life (actions) is against the Commandments of God and the Messenger, know it for certain that he has not been commissioned by God to reform the people he is a friend of the Satan.

A true Guide is he who puts whatever he comes across right. Of course it is true, that he does not like to humiliate anybody ; he diagnoses the disease and administers treatment.

Malfoozat Vol III p. 371)

Words and Deeds

The fear of God lies in one's trying to find out that his words and deeds tally with each other. If he finds that they do not tally, he should realise that he is under the wrath of God. However the words might be pure if the heart is impure it will be of no value in the eyes of God. Rather it can be said that it will inflame the warth of God.

My followers must understand it well that they have come to me so that a seed should be sown which should grow up to be a fruit bearing tree. Let everyone of you ponder over it and find out what his position is and what is his internal spiritual state of affairs. If there are any such followers that what they say is different from what is in their hearts, they should know that their end will not be good. When God sees a people making lofty claims whereas their hearts are very different (their actions do not support their verbal claims) then He being independent and in need of none, does not care for them. It had been foretold that the battle of Badr would bring a victory (to the Muslims) and there was every hope for the victory but still the Holy Prophet sallallaho alaihi wa sallam, prayed for it very fervently and with tears in his eyes. Hazrat Abu Bakr Siddiq, may God be pleased with him, asked the Holy Prophet where lay the need for so fervent prayers when the victory had already been promised. The Holy Prophet sallallaho alaihi wa sallam said: God is *Ghani* (He who is Independent and stands in need of none), that is, it is quite possible that the victory may have some hidden conditions (which we do not know, and therefore we cannot be sure of the victory).

That is why it is very necessary to always try to find out how far have we advanced in the Fear of God and purity. The criterion for this is the Holy Quran.

(Malfoozat Vol I, p-10)

Live humble lives

The greatest worry for my followers should be for the Fear of God, whether they have it or not.

A condition for the Fear of God is that those who have it should live humble lives. This is one aspect of the fear of God through which we have to combat the undue anger. In fact, to avoid anger is the last

step on the ladder of those who recognise God well and who are Siddique-The Truthful. It is the anger that produces Pride and at times it is the pride that produces anger, for, the anger is displayed when one feels superior to others. I do not like that my followers should take one another as lower or higher, or that they should show pride by taking others to be inferior. Only God knows who is great or small. This kind of distinction (if made by the peop'e) is a sort of insult which is based on hatred and it is feared that this hatred might germinate like a seed and then ruin the person. They are very courteous when they meet the big people but the fact is that big is he who attends to the poor in humility and consoles him, honours his word and does not utter anything that might offend the man. God says:

لا تنابزوا بالالقاب بئس الاسم الفسوق بعد الايمان و من لايتب فاولئك هم الظلمون

Do not call one another with bad names; it is an evil act. He who offends someone with a bad name, will not pass out of this world, till he finds himself involved in it. Do not take your brothers as inferior; all of you drink from the same fountain. Who knows as to who will be lucky enough to drink more than others. Nobody can be honourable and great by the worldly principles. Great in the sight of God is he who fears God more (Muttaqi):

ان اکرمکم عند الله اتقکم ان الله علیم خبیر

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(Malfoozat Vol I, p-34)

Gradual Training

You should wake up at night and pray to God that He may guide you

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onto the path that leads to Him. The Companions of the Holy Prophet sallallaho alaihi wa sallam, also had a gradual training. What were they in the beginning? They were like seeds sown in the earth. Then the Holy Prophet sallallaho alaihi wa sallam watered and prayed for them. The seed was good and the soil was also good. The watering (by the Holy Prophet) produced very good fruit. Just what the Holy Prophet did they followed him and did the same. They never waited for the day or the night. You people should repent sincerely, wake up for Tahajjud prayer, pray and set your hearts right. You should do away with your shortcomings and make your words and actions in complete conformity with the will of God. You should remember that he who will keep this advice in view all the time and will pray in a practical manner and put his needs before God, will be blessed by God and he will find a change (for the better) in his heart. Do not be despaired of God.

(Malfoozat Vol I, p-44)

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Two kinds of blindness

Blindness is of two kinds. One is physical blindness and the other is connected with the heart. As for the physical blindness it has no effect on the faith but the blindness of the heart does affect the faith. That is why it is very essential that one should constantly pray to God with great humility that He may grant him sincere spiritual realisation and true insight and save him from the doubts that the Satan causes.

There are many doubts that the satan causes in the hearts. The most dangerous of them and which becomes a source of loss of this world as well as the next world-is connected with the Next world, for, a greater part of virtuous deeds and truthfulness, is linked, along with other factors with the belief in the Next world. When a man takes the Next world no more than stories then there can be no doubt about it that he has become unacceptable and he is lost to both the worlds.

(Malfoozat Vol I, p-51)

Pen not sword

You should understand it well that the need of the time is not the wielding of the sword; it is the pen that has to be used. The doubts that our opponents have expressed about Islam and the assaults that different sciences have made, have drawn my attention to the fact that equipped with the weapon of the pen, I should enter the battlefield and show them the miraculous bravery of Islam and its powers. I could never have been capable of entering this field, but it is the grace of God that has helped me and it really is a great Mercy for me that He likes a humble man

For the Students

If you are an Ahmadi and a student and you have sat for an examination, whatever your result (pass or fail) please write to Huzur Khalifatul Masih—the Supreme Head of the world-wide Ahmadiyya Movement. The address:

RABWAH, PAKISTAN.

This will get your name registered and be sure that the community is determined to take care of your studies.

like me to become a manifestation of the honour of this religion. Once I counted the objections that the opponents have raised against Islam and think the number was no less than three thousand, and this number must have increased by now.

Let no body think that Islam is so weak a religion that it can become the target of three thousand objections. It is not so. These objections have been raised by the people who lack understanding and who are ignorant-I should like to tell you that as I counted these objections I also pondered over them and have come to the conclusion that there are unique truths hidden under the cover of these objections—these truths could not be sighted by them (the opponents) because of their lack of insight and in fact it does happen in the wisdom of God that wherever an objector stumbles, there lies a great treasure of truths and spiritual secrets. I have been commissioned to uncover these treasures and to wipe away the dirt of objections from the glittering jewels. God is very jealous of it; He wishes that the honour of the Holy Quran must be made pure and sacred by removing every objection that the dirty minded people have slung on it.

(Malfoozat Vol I, p-57)

Path of success

How merciful is God and what a Treasure it is that you can deposit here, be it a penny or a rupee or a Pound. A thief cannot steal from here, and there is no fear of its becoming bankrupt. The Hadees says that if somebody removes a thorn from the way, he will get his reward for doing so; if a man is drawing water and he puts one bucket of water in the pitcher of another person, his reward will not be lost to him. You should remember that the path on which a man can never be a failure is the path of God. The Highway of the world is such that one stumbles at every step and at every step he finds the huge stones of failure. The people who abandoned their kingdoms were no fools: Abraham Adham, Shah Shuja, Shah Abdul Aziz, who is known as Mujaddid, were some of the people who abandoned their kingdom and bade good-bye to their pomp and show. They did so because they realised that there was a stumbling block at every step.

God is a pearl. Having known Him one looks at the worldly things with hate and takes them as mean. So much so that he does not like to cast a glance over them You should seek the recognition and full realisation of God and you should march towarde Him, for, therein, and therein alons, lies Success. (Malfoozat Vol I, p-139)

Pleasure in trust

The condition of my heart is wonderful. Just as when it is very hot and the wind does not blow at all, then the people very confidently hope that now it would rain; when

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Our Readership

We hope that you are getting the Tahrik-i-Jadid (Monthly) regularly and not only you but others also—your near ones and dear ones—have the opportunity of reading it

If it is not too much to ask, we should like to know how many persons, approximately, read the Tahrik-i-Jadid that comes to your hand.

This information supplied by you will help us greatly and we therefore ask for your favour of writing to us in this respect.

Managing Editor
Tahrik-i-Jadid, Rabwah.

I find my money box empty and I have very great confidence in the grace of God, that now the money box will be filled up (with money), it really happens like that. I swear by God that when my pocket is empty, I find great and ecstatic pleasure in my reliance on God; I cannot adequately express myself to explain that condition of my heart. In fact that condition is a source of great consolation and it gives comfort and contentment much more than the time when my pocket is full.

When my father and my brother were involved in court cases and that used to keep them worried, they always envied me and thought of me as a very lucky person who had no worries at all.

(Malfoozat Vol I, p-312)

Sincere love for God

Some people think that crying before God does not avail anything at all. But this idea is very wrong. This type of people do not have any faith in the existence and omnipotence of God. Had they possessed real and true faith they would have never dared express this opinion. Whenever a man has come to God and has repented sincerely, he has invariably been the receipient of the grace of God. Somebody has said it very correctly "There has never been a lover who has not been attended to by his beloved. Of course, "O, Master, you don't have the pain, otherwise the physician is there."

God wishes you to come to Him with a pure heart, of course, the condition is that you should be what He likes you to be; you should bring about the change in yourself which makes a man worthy of going into the presence of God. I tell you the truth that God the Almighty has wonderful powers and His grace and blessings are limitless but you should have the eye, of love to see them. If someone has sincere love for Him, He accepts his prayers much and bestows His succour on him

(Malfoozat Vol I, p-338)

Thinking with open mind

The fact is that unless a man thinks over all the aspects of a subject and ponders over it well, getting rid of all the pre-concevied ideas, he cannot get away from his traditional thoughts. That is why it does not behove a man that as soon as he hears something new he begins to oppose it. It is his duty that he should ponder over all the aspects and with justice and sincerity-and more than any thing else, the fear of God-he should sit down in seclusion and think over it.

(Malfoozat Vol IV P-1)

The Bounties of God

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You should remember that one should always and in all circumstances-supplicate to God and act upon

فاما بنعمت ربك فحدث

One should always talk of the Bounties of God-it adds to the love of God; one feels more of zeal and vigour to obey Him. Talking about the Bounties of God, does not only mean just to utter a few words; it means that the effect of the Bounties should be visible on the body as well. For example, if God has given the means to wear good clothes but he always puts on dirty clothes so that the people may take pity on him or that the people may not think that he is well to do, such a person is committ-

ing a sin, for, he is hiding the Grace and Generosity of God and behaves like a hypocrite; he cheats and misleads the people. This attitude is very far from the dignity of a believer The Holy Prophet, sallallaho alaihi wa sallam, used to wear whatever he could get. He would accept any clothes that were presented to him.

(Malfoozat Vol IV p-43)

Perfect Obedience

Do you think that obedience is an easy thing; it is not; it is like a death, as if a living person is being skinned. He who is not completely obedient, gives a bad name to this Dispensation. It is not only one instruction that has to be obeyed. The instructions are many. It is just like the Paradise which has many doors, and people enter through different doors, some through this and some through that. Likewise the Hell also has many doors. Let it not happen that you close one door of the Hell and leave another open.

(Malfoozat Vol IV p-74)

Initiation not enough

I have repeatedly told my followers that they should not be satisfied with having got themselves initiated into the Jamaat. Unless you realise the significance of the Baiat you cannot attain to salvation. He who is satisfied with shell is deprived of the kernel. If the follower himself does not act upon the teachings (given to him) the spiritual leader cannot avail him anything. If a physician gives a prescription to someone and that person puts it off some where in the cupboard, he will not be benefited by the prescription; he could gain there from only if he used the prescription. It is he who has deprived himself of the benefit of the prescription.

You should study *Kashti Nooh* again and again, and mould your lives according to what is written therein.

(Malfoozat Vol. IV P-232)

No Compu'sion in religion

To use the sword with a view to furthering the cause of Islam in this Age is actually using the sword against Islam. This is the time to win the hearts, and this object cannot be achieved through compulsion. This is á false accusation against the Holy Prophet, sallallaho alaihi wa sallam, that he was the first to take up the sword against his enemies, The Holy Prophet and

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Data for the Educational Scheme

has instructed all the Murabbis to go from house to house and collect the data for Educational scheme. They have to write-down the names of all the children with their particulars of studies and parentage. The Lists have to be of two types. One, the children who are attending the school and two, the children who for one reason or the other are not going to school, whether they have never been to school or they have been to school for sometime and now they are out of it because of their own bend of mind or the family circumstances have compelled them to stop their studies.

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his Companions continued showing patience, for thirteen years, even after that though he was chasing the enemy away, he was always soliciting peace, so that the war may be avoided. All the non-believing tribes who sought after peace, were given peace. Islam tried to avoid the confrontation in the battle-field in many and complicated ways :

God Himself has mentioned the reason for the wars (fought by the Muslims) : because these people (the Muslims) have been very much oppressed and they have been tortured in various ways.

It was this in view that God permitted the Muslims to confront the enemy in the battle field. Had it been a mere case of prejudice (against the enemy) God would have told the Muslims to fight for the furtherance of the cause of Islam. But on the one hand He commanded the Muslims.

لا اكراه فى الدين

i.e. there should be no compulsion in the matters of religion, and on the other hand, the Muslims were given permission to fight against the enemy for their having been oppressed a great deal and for having been shown injustice and cruelty

(Malfoozat Vol. IV P-288)

Good of both worlds

Every body is in need of two things for his well being. One, that, in this brief life, in this world, it should be peaceful and without difficulties, trials and tribulations. Two, that the spiritual ailments and disorders and evils that tend to keep him away from God, should be removed. The good of this world

فى الدنيا حسنة

really means protection against the evil, dirty and humiliating life.

خلق الانسان ضعيفا

(man has been created such that he is weak)

even if there is a little of pain in the nail, one feels great strain. I have just a little of pain under my tongue, but it troubles me a lot.

When a person's life goes off the track—as is the case with the prostitutes, who live a life of darkness which is no better than the life of the animals, for, they never give the slightest thought to God and the next world—the good of

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Prayers for the Tour

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Before leaving for abroad on a tour to last for three to four months. Huzur asked the members of the community to pray for the success of the tour for one week. These prayars should specially be offered at the time of the Tahajjud Prayers.

Although the week which he had marked for these prayers has passed long since, we feel that friends should pray for the purpose mentioned above whenever this news reaches them. And thereafter they should continue to pray for the success of the tour. For it really means another step forward in the revival of religion and establishment of the Sharia.

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this world is that He may protect against every evil whether it is connected with this life or the life here after.

The "Hereafter" that has been mentioned in :

فی الاخرة حسنة

that also is the fruit of the good of this world. If a person can get the good of this world that would mean a likelihood of getting the good of the Hereafter.

There are some people who do not like to ask for the good of this world. They are very much mistaken ; Good health and other things of this sort are a source of comfort and they are a help in doing something for the next world also. That is why it is said that this world is a farm of the next world (i.e. here we sow, and there we reap). In fact he who is granted good health, honour, children, protection by God and he is also enabled to do appropriate deeds, there can be a genuine hope that he will be well off in the next world also.

(Malfoozat Vol. IV P-302)

Major and Minor Sins

Digitized by Khilafat Library Rabwah

Some of the sins are major sins : stealing, adultery and dacoity are known to be big sins. Others are minor sins. which are caused by the weakness of human nature. Although man tries all he can to safeguard against sin, human weakness makes him do some undesirable things. These are the second type of sins i.e. the minor sins, Just as there are two kinds of sins, likewise there are two ways of getting rid of the sins. One, there are quite a number of sins which one avoids committing because he fears God—that means one of the things that keeps a man away from sins is the fear of God. It is like a man fearing the police and therefore avoiding the violation of the regulations.

The other thing that helps a man keep away from sin is that he should become conversant with the mercy of God and advance in the love of God—this love would keep

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Changing the Hearts

The Holy Prophet, sallallaho alaihi wa sallam, bore all the hardships and the torture with patience. He repelled evil with virtue, and prejudice with love, and he approached them like the one who wanted to share their sorrows and who loved them. For a long time the Holy Prophet, sallallaho alaihi wa sallam, was all alone and would go about in the streets of Mecca like a rejected person ; it was with the prophetic power that he faced the difficulties. The Holy Prophet, sallallaho alaihi wa sallam, was wont to get up at night and turn to God to ask Him for their 'eyesight' and for His grace and mercy for them. He continued doing so and consequently his prayers were heard. The sweet smell of the Musk of the prayers began to spread all around and God's commandment was issued that there should be a change of the hearts. They were given the power by Him who vouchsafes love and makes the seeds to sprout. Under the command of God there appeared a change in the earth and the hearts were drawn to the blessed one who was calling them.

(Najmul Huda)

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him away from sins.

Both these things help a man avoid sins.

(Malfoozat Vol IV P-310)

Practical proof of Faith

First and foremost a man should set his faith in God right, that is, he should show his faith through his actions ; he should not do anything that can be considered to be incompatible with the grandeur of God, nor should his action be contrary to the commands of God.

Some times man has the self deception that he has faith in God, whereas the practical evidence does not accompany his actions. In fact, this is a disease, and it is a dangeroue disease.

Diseases are of two kinds. One disease is such that the man feels its pain, as for example, headache or renal colic pain. The other kind of disease is the one which gives no pain and that being the case the sick person does not pay the needed attention and in fact he is negligent in this respect. This disease is like the disease of leprosy : it gives a scar but no pain. Ultimately this disease produces serious results.

The faith in God which has no practical evidence with it is like the second kind of disease, without pain but with serious results. Such a person has just a traditional belief in God; he believes in God because he heard his forefathers do the same ; he does not feel the impact of God's existence on his own person. But when he feels this impact on his person and as a result of it he begins to believe in God, this belief of his would remove all the dirt of sin burning it to ashes. The effects of this kind of belief begin to manifest themselves immediately. Unless these effects are visible, it is the same whether a man believes or he does not believe in God.

It is all because he hasn't got the certainty that is required to have true faith in God, there are no good results without this certainty. One never goes near the dangers of which he is fully aware. If someone knows the wooden girder of a roof is broken, he would never go under that roof and he would never stay in that room. Or, if he knows that there is a snake at a certain place—and this snake moves about at night—he will never get up at night to go to that place, for he knows what the result is going to be.

If the belief in God does not produce the results equal to that of a penny worth arsenic, you should know full well that that faith is no faith at all.

(Malfoozat Vol. IV P 313)

Victory through Holy Quran

Digitized by Khilafat Library Rabwah

"I have repeatedly drawn your attention to the fact that unless every body—young and old—is acquainted with the Holy Quran we cannot hope to achieve any success. And if we cherish this hope (without the young and the old knowing the Holy Quran) then the point of view that we have is not that of the wise people ; it is of the mad and the insane."

Bringing up Children

As for me, beating of the children is an act which can be termed as a sort of *Shirk* (associating others with God). It actually means that the ill-tempered person makes himself a partner of God in giving guidance and sustaining the creatures. When a quick tempered person punishes someone, he gets so much excited that he turns himself into an enemy and administers punishment many times more than the offence calls for. Only such a person has the right to punish the child to a certain extent, as maintains self respect to control himself and is forbearing and dignified ; such a one can scold the child. But he who is quick tempered, undignified and lacking in wisdom has no right that he should be entrusted the duty of upbringing and training the children. I wish that the people could pray for the children just as they are anxious to punish them. They should make it part and parcel of their duties that they pray for the children fervently ; the prayers of the parents for their children are particularly accepted by God. There are certain prayers which are a daily routine with me.

(1) I pray for myself that God may let me do the kind of things that would manifest His Honour and Grandeur and He may make me fully resigned to His will.

(2) I pray for my wife that He may grant me children through her, who may prove to be the coolness of my eyes and who may live their lives in perfect accordance with the will of God.

(3) I pray for my children that God may make all of them, the servants of His religion.

(4) I pray for my friends, by naming all of them individually.

(5) I pray for all those who are connected with this Dispensation—whether I know them personally or I do not know them.

(Malfoozat Vol. II, p 4)

Service of Religion.

If somebody tells me of a single word which can be used to support religion, I take it as more precious than the bags full of pearls and jewels. He who likes me to love him, and he who wishes that it should become easy for me to pray for him very fervently, let him assure me that he has the capability of becoming a servant of religion : My love for everything is for God's sake, be they my wife and children or friends. My relations with all of them are for the sake of God.

(Malfoozat Vol. II, P. 7)

EXPORTERS

Digitized by Khilafat Library Rabwah

OF

BOOKS ON ISLAM

The Oriental & Religious Publishing Corporation Ltd.,
Rabwah, Pakistan.

Pledge of Friendship.

My way of life is such that he who becomes a friend of mine, might change any way, I do not cut myself off from him. Of course if he cuts himself off, I can do nothing about it. If a friend of mine drinks and gets intoxicated and falls down in the Bazar (market place) and there is a crowd of people around him, I will not fear anyone (as to what the people might say) and I will carry him away from there. The pledge of friendship is a great thing and it should not be broken for no good reason. However unpleasant might be some thing that a friend does, it should be overlooked and borne with forbearance.

(Malfoozat Vol. II, P. 8)

Worship and help.

The Holy Quran has laid stress on

ایاک نعبد و ایاک نستعین

(Thee alone do we worship and from Thee alone we ask for help).

First, it mentions the Attributes of God viz Rab (the Sustainer), Rahman (the one who gives without our asking for our needs), Raheem (the one who is Most Merciful and produces good results of our actions), Malik-i-Yaumid Deen (the Master of the Day of Judgment) and then teaches us to say

ایاک نعبد و ایاک نستعین

i.e. Thee alone do we worship and from Thee alone do we ask for help. This shows that really and truly it is God from whom help should be sought. This position cannot be given to any human being, animal, cattle or the birds—none that exists in any part of the universe. Of course, in a secondary position, this right can be ascribed to the Godly people. We should not set things as we like them; we should remain within the fold of what God and His Messenger say. This is what is called

صراط المستقیم

The Right Path.

We can fully understand this thing through the words

لا الہ الا اللہ محمد رسول اللہ

The first part of it shows that only God should be our Beloved, the One whom we worship and the One whom we seek after, and the second part of it shows the significance of the Messengership of the Holy Prophet Mohammad, sallallaho alaihi wa sallam.

(Malfoozat Vol. II, P. 54)

Digitized by Khilafat Library Rabwah

UPS AND DOWNS

My downs are ups and ups are downs
For, all the furies and all the frowns
Of the worldly wise
Do nothing but symbolise
That wits and guts are sacred names
Like dashing flames
That rise from the fake fires
Of the hidden wires

Whate'er the case
I make it a base
For my conscience to act
And to distract
Whate'er it likes to throw
And make it a show
Of its unbending will
Which can fill
The heart and the soul
To play the role
That it likes most
And then boast
That the down is up and up is down
My courage is my life's crown.

NASEEM SAIFI

RABWAH DIARY

Digitized by Khilafat Library Rabwah

Huzur Awards Medals

A historic function was held at the Masjid Mubarak on the 13th of June ; it was the function for the award of Medals by Huzur Khalifatul Masih III, to the students of Post Graduate studies who had secured the top most three positions in any of the universities in Pakistan.

Addressing the audience Huzur said, "It is a day of joy and blessings for me as well as for you and it is a day of the Mercy of God, for, this is the first function connected with the Grand Educational Scheme that I have placed before the Jamaat. I should like the members of the community to understand well that this scheme of education has two aspects. One is, that the Jamaat should take care of all the intelligent children of the Jamaat and the other is that every Ahmadi child must pass the Matriculation examination.

Huzur also mentioned the Soya Beans as a great help for the students ; he who uses the Soya Beans can save 40 percent of his time, because he can learn and memorise at a quicker pace. Huzur referred to the Scheme again and said :

(1) The scheme starts with the students whose results have been declared in 1980.

(2) The second function ef this kind will be held on the occasion of the Annual Ijtima of the Khuddamul Ahmadiyya. On that occasion, the award will be made for the students whose result will be declared between the period from now till the Annual Ijtima.

(3) The third function of this kind will be held on the occasion of the Jalsa Salana.

Huzur announced the names of those who had secured any of the first three positions for the award of the Medals. He remarked that it was a matter of great joy that the community had been blessed by God and He had really honoured it. But it was the responsipility of the community, he said, that they should see to it that the intelligent children moved forward on the road of progress with a quicker pace and that they did not waste their time and their lives by indulging in uselest things. They should prove themselves useful to the whole of humanity.

Huzur also explained the weights and designs of the Medals.

As for the medals to be awarded to those who secure the first position, on one side of the medal, there will be inscribed a minaret in the middle, while on the right of the Minaret will the word *Hamd* (Praise of God) and on the left side will be *Azm* (determination) and underneath will be the Quranic verse

لا يحيطون بشيئ من علمه الا بما شاء

They cannot encompass any part of His knowledge except that which He wills.

On the other side of the Medal will be inscribed the words of the Holy Quran :

رب زدنی علما

O my Lord increase me in knowledge

and underneath it "Ahmadiyya Centenary Jubilee", the name of the awardee and the year.

As for the Medal to be awarded to those who secure second position, the Medal will have on one side, the Minaret, Hamd and Azm and underneath, the revealed prayer of the Founder of the Ahmadiyya community in the words :

رب ارنی حقائق الاشیاء

O my Lord show me the intrinsic facts about things.

That is, his attention will be drawn to the fact as to why he has not been able to secure the first position.

As for the Medal to be awarded to those who secure the third position, it will have some other verses of the Holy Quran. The revelation of the Founder of the Movement that will be inscribed on it will be

و علمکم ما لم تکونوا تعلمون

And he has taught you what you did not know.

The ribbon for all these Medals will be of black colour ; it will be black, because the Holy Prophet sallallaho alaihi wa sallam used the Black colour, the whole of his life.

The Medals were awarded to the following successful students.

1. Aftab Ahmad
2. Naeemul Haq Khan
3. Mohammad Laeeq
4. Abdul Qadir Mobashir.

Sajid Sultan and Basharat Ahmad will be awarded Medals later on.

Dars-ul-Quran Class

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"Dars" (or class) after the Fajr Prayer or the Maghrib Prayer is the common practice of the Ahmadiyya Community The Dars is meant to teach the Holy Quran, the Hadees and the writings or Discourses of the Founder of the Ahmadiyya Movement

If you are the one taking this class, you should have a Holy Quran with translation, a book of Hadees with translation and Malfoozat. Passages from Malfoozat are being reproduced (English translation) in the Tahrik-i-Jadid.

Waqf-i-Aarzi

The best use of your holidays (at least some of them) is that you should go somewhere for waqf-i-Aarzi. You will have to stay with the people to help them in their religious affairs. Teach them the Holy Quran and help them to become good laymen preachers.

This will help you and this will help others as well. What a grand scheme Waqf-i-Aarzi is. Do, take part in it.

The Holy Quran

"The Supermacy of Islam in this Age has been linked by God with the Holy Quran. That is why it is vitally important that the Holy Quran be translated into various languages of the world and also that its translation and commentary be made available, so that when the people join Islam in their respective areas there are enough of Ahmadi religious teachers who can give them the necessary training." (Huzur Khalifatul Masih)

NOTES & COMMENTS

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Study-and convey your results

Under the new educational scheme presented by Huzur Khalifatul Masih III before the Jamaat, it is required that :

(i) No child of school going age in the Community should leave his studies before he has matriculated (in case of girls, none of them should leave the school before passing the eighth class)

(ii) Every child or young man who appears for an exam must intimate his result to the Khalifatul Masih irrespective of the fact whether he passes the exam or fails to do so. The exam in this context means the exam of the classes beginning from kindergarten upto the Ph.D.

Educational institutions

On the 10th of March, 1939, Huzur Khalifatul Masih II, may God be pleased with him said, inter alia : One of the things to which I should like to draw the attention of the Khuddamul Ahmadiyya is the dissemination of knowledge. I have already pointed this thing out to them that it is t h e i r duty to acquire knowledge but this also should be remembered that none can save himself by becoming a good person himself ; it is essential that goodness should be found around him as well. However you might try to teach your son that he should always tell the truth he can not be truly truthful so long as there are other children in your quarter who tell lies. Thus, they should try to understand that it is not enough that they acquire the knowledge themselves ; it can be beneficial only if others are also given knowledge. Some time ago I made them responsible to see that there was none at Qadian who did not know how to read and write - and when this work is accomplished here, it will be extended to other places as well. You should struggle hard to see that within a year or two none should be left as illiterate ; men, women, children, old and young all are included. Let them fix a minimal target and then leave no stone unturned to achieve it. It must be remembered that unless the whole Jamaat is literate, it cannot derive the fullest benefit.

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Mr. R. A. Saqib, Principal of the Ahmadiyya Secondary School, Kano Nigeria reports that with the grace of God his school is making steady progress.

There are 24 students in the final class and their examination is starting on the 15th of May (the report was written in April). Although they did not do well in the examination which the Ministry of Education held in February this year but it is very gratifying to note that the students have become alert and they are carrying on their studies, now, more seriously than ever before. Mr. Saqib requests the readers of the Tahrik-i-Jadid to pray for the good result of the students.

At the close of January the school held the fourth function in

connection with the Mauludun Nabi and, with the grace of God, it was most successful so far. The function was presided over by the State's Deputy Chief Inspector of Education There were ten schools participating in the Declamation Contest—all the themes being Islamic teachings.

In the second session of the function, some dignitaries of the town addressed the audience on various topics of Islam.

The students were given individual prizes and a trophy to the best team

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In the month of March the State organized an exhibition connected with scientific studies. Mr. Saqib's school scored third position and was awarded a prize. The State schools had a general knowledge competition staged in the T. V. Studios. Mr Saqib's school stood second. As for the sports, the Education Department selected 28 sportsmen out of more than 28 Schools. Two sportsmen from Mr. Saqib's school had the good luck of being selected.

It will be of interest to note that the school completed 10 years of its life on 16th of March.

New Secretariat for Nigeria

The West African Ahmadiyya News Agency reports that in view of the speedily expanding activities of the Ahmadiyya Mission in Nigeria, great need was being felt that a new and bigger secretariat building should be provided to the Mission for its day to day working on the proper lines and for a better standard of efficiency. Thus on the 16th of March, 1980 the Amir, Maulana M. Ajmal Shahid, laid the Foundation Stone of the new Secretariat on the Agege—Ojokoro Road in the Lagos State. The land on which this Secretariat is being built was purchased a few years back ; it is intended to be used for central offices of the Misssion, the Printing Press, a spacious mosuqe and two-storey Mission House.

In his Address Maulana Shahid thanked God for this grand opportuuity that He had granted to the Mission. Maulana Shahid said that he hoped and prayed to God that this project would enable the Mission to move forward with a much greater speed. He said, "I know it full well that with Capital of the country being shifted to Abuja, the Mission will also have to move to that site, but the building for which the foundation stone is being laid today will also, with the grace of God, remain useful—rather very useful—for many years to come."

Maulana Shahid further said that the buildings on this spot would be used for various purposes, among them the accomodation of the participants in the Jalsa Salana.

After Maulana Shahid, the second stone was laid by the President of the Jamaat, Alhaji A. A. Abiola who was followed by the members of the Executive Committee and the Missionaries.

This function (of the laying of the foundation stone) over, the members of the Jamaat visited a building nearby which has been donated by a non-member with the desire and hope that the Mission would use it for preaching purposes. This non-member friend is Alhaji Kajola who was heartily thanked by the Amir as well as other members of the Mission.

Maulana Shahid has asked friends to pray for Alhaji Kajola that God may grant him more of zeal for the onward march of the religion of God.

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FROM THE NEWSPAPERS

The following news item appeared in the Pakistan Times on the 26th of April, 1980. May Allah the Almighty enable Dr. Salam to serve the Muslim World in particular and the whole world in general to the best of his abilities. Amen.

Salam member of Morocco academy

Digitized by Khilafat Library Rabwah

ISLAMABAD, April, 25 : Pakistan's Nobel Laureate, Prof. Abdus Salam has been made Associate Member of the Academy of the United Kingdom of Morocco by King Hasan-II according to a message received here.

The academy headed by the King himself for the utilisation and promotion of science and technology was founded last year through a royal declaration and has 60 members, half of which are taken from among foreign nationals having attained unique distinction in their respective fields. Prof. Salam is the first Pakistani to be nominated to this body.

In a personal letter, addressed to Prof. Salam King Hasan hoped that his becoming a member of the academy would strengthen the friendly relations between Pakistan and Morocco.—PPI.

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The Daily Mail of Freetown, Sierra Leone published the following on June 23, 1980.

New Muslim Missionary In

By Vandi B. Kallon

A New Ahmadiyya missionory has arrived in Sierra Leone to take up duties at Rokupr.

He is 32 year Old Maulvi Abdul Manan Tahir from Rabwah, Pakistan, the head quarters of the Ahmadiyya Muslim Movement.

A graduate in Islamic theology from the Ahmadiyya Missionary College in Rabwah. Maulvi Tahir worked for seven years as Regional missionary before coming to Sierra-Leone which is his first assignment in Africa.

Married with One child he leaves for Rokupr next week.

Meanwhile the Ahmadiyya Movement in this country has presented 200 Qurans with English translation for Heads of State during the forthcoming OAU Summit conference.

Presenting the gift to the OAU Co-ordinator, Mr. Philip Palmer' the Amir and Missionary-in-charge, Maulvi M.S. Shahid said that summit was of great significance when the world needed peace and unity.

The Amir said that such deliberation would help solve some problems confronting the inter African states amicably and added that it could be instrumental to influence the world opinion on issues affecting the African people.

NEWS IN BRIEF

Digitized by Khilafat Library Rabwah

Maulvi Allah Bux Sadiq reports that the Ahmadiyya community, in Hague, Holland, held the Seeratun Nabi meeting on the 3rd of February. After the recitation, Mr. Sadiq addressed the audience on the aims and objects of the Meeting. He told them that the main object was to refresh the faiths with the sublime teachings and actions of Holy Prophet Mohammad Sallallaho alaihi wa sallam and to analyse our lives as to how much we were really in line with the Beloved of God

He was followed by Mr. Abdul Aziz Farahagen who talked of the prophecies about the Holy Prophet in the previous scriptures. He also recited the verses from the Holy Quran to prove that this Great Book claimed that the Holy Prophet had been raised in perfect accordance with what the previous Scriptures said and that is why there should be no reason for the followers of those Scriptures to object to his advent.

Mr. Abdul Aziz dilated on the religion of the Holy Prophet being the most perfect and practicable for all the men in all the ages. He referred to the Quranic verse :

اليوم اكملت لكم دينكم

Mr. Abdul Aziz was followed by Mr. Nasir Ahmad Shams who addressed the audience on the subject of the morals of the Holy Prophet. He referred to the Quranic Verse :

انك لعلى خلق العظيم

and told his audience that it were the good Morals of the Holy Prophet that attracted a large number of people to him.

Next came Mr. Umar. Mr. Umar talked about the Holy Prophet being the best model for mankind. He was followed by Mr. Abdul Hamid who was followed by Mr. Brown, a non Muslim Prosessor of the Amsterdam University. The Professor told the audience what his impressions were about the life and the teachings of the Holy Prophet. He made mention of the high morals of the Holy Prophet and also of the practicability of his teachings.

The meeting was brought to a close with silent prayers.

Mr. Sadiq also reports that the Meeting was given wide publicity by the newspapers as well as the Radio Netherland.

Col. (Retd.) Mohammad saeed reports from Western Canada that very successful meetings were held to commemorate the life and teachings of the Holy Prophet Mohammad, sallallaho alahi wa sallam The meetings were held in various places and different aspects of the life and teachings of the Holy Prophet were brought to light as a reminder to all and sundry as to how they have to live their lives.

The audiences were reminded that the real Success lay in complete obedience to the commandments of God given to mankind through this great Prophet whose advent is to continue till the last day of the world.

As usual, all the meetings were brought to close with silent prayers—that is the general practice of the Ahmadiyya Community

With the help of the Holy Quran

Digitized by Khilafat Library Rabwah

The following verses of the Holy Quran will help you to convey your message to the people right round the world :

1. And when Allah will say, "O Jesus, son of Mary didst thou say to men, 'Take me and my mother for two gods beside Allah ?'" he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. it is only Thou Who art the Knower of hidden things.

I said nothing to them except that which Thou didst command me 'Worship Allah my Lord and your Lord.' And I was a witness over them as long as I remained among them, out since Thou didst cause me to die, thou hast been the Watcher over them ; and Thou art Witness over all things. (5 : 117—118)

2. When Allah said, "O Jesus, I will cause thee to die a natural death and willexalt thee to Myself and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve until the Day of Resurrection ; then to Me shall be your return, and I will judge between you concerning that wherein you differ. 3 : 56.

3. And We exalted him to a lofty station. 19 : 58

4. And if We had pleased, We could have exalted him thereby ; 7 : 177

5. The Messiah, son of Mary, was only a Messenger ; suely, Messengers like unto him had indeed passed away before him 5 : 76

6. And Mohammad is only a Messenger ; Verily, all Messengers have passed away before him. 3 : 145

7. Those are a people that have passed away. 2 : 135

8. Thus have We sent thee to a people, before whom other peoples have passed away. 13 : 31

9. And those on whom they call beside Allah create not anything but they are themselves created. 16 : 21

10. Mohammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets ; and Allah has full knowledge of all things. 33 : 41

11. O Prophet, truly We have sent thee as a witness, and a bearer of glad tidings, and as a summoner unto Allah by His command, and as a Lamp that gives bright light. And announce to the believers the glad tidings that they will have great Bounty from Allah. 33 : 46-48

12. And who obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. 4 : 70

13. And in death number us with the Righteous. 3 : 194

14. Say, "If Allah had so willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a whole life time before this. Will you not then understand ?" 10 : 17.

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Lajna President Sends Message

The following Message was sent by the President of the Lajna Imaullah Markaziyya to the Ahmadi Sisters in the Gambia on their Annual Gathering held in April.

My dear Sisters,

Assalamo Alaikum wa Rahmatullahi wa Barakatohu.

Digitized by Khilafat Library Rabwah

You have expressed the desire that I should send you a Message on the occasion of your Annual Gathering. My dear sisters, no message can be more important than the message of the Holy Quran. Fourteen centuries ago, the Holy Prophet Mohammad, sallallaho alaihi wa sallam, brought a complete and perfect guidance which is for all the people and for all the times. But it is a great pity that the Muslims have forgotten this best of the teachings given to them by their Creator. That being the case, the Promised Messiah was raised to bring the people back to the teachings of the Holy Quran and to get it irgrained in their hearts that those who would honour the Holy Quran would be honoured on the heavens. God revealed to him the object of his advent in the words :

يحى الدين و يقيم الشريعة

He would revive the religion and establish the sharia.

The people had forgotten religion ; they felt ashamed of acting on the behests of Sharia. The aim and object of the advent of the Founder of the Ahmadiyya Movement was to bring the people back to religion and to act upon Sharia. It is therefore, out duty to see that this object is achieved and we should strive for it all that we can. Every Ahmadi woman should be literate ; every Ahmadi woman should be able to read the Holy Quran and she should also know its translation. Every Ahmadi woman should occasionally analyse her life to find out whether or not she is acting on the teachings of the Holy Quran and the Practice of the Holy Prophet, sallallaho alaihi wa sallam. If we are not acting on the teachings of the Holy Quran and we are not following the Practice of the Holy Prophet sallallaho alaihi wa sallam, then how can we claim to be Ahmadi : indeed how can we claim to be loving God and His Messenger. Unless we follow in the footsteps of the Holy Prophet we canaot claim to be loving him. In that case we will not be in a position to attract the people towards ourselves. Therefore my dear sisters, and my dear daughters you should pay great attention towards the study of the Holy Quran. The girls try to obtain the highest academic degrees but they do not strive to obtain the greatest treasure of knowledge. You should keep it in mind that it is your duty to teach the Holy Quran to the next generation. You should inculcate the love of the Holy Quran in your hearts. Not only to the extent of just reading the Holy Quran, and revering it by touching your eyes. The sisters should be made to realise that they have to act on every word of it and thereby they have to win the pleasure of God. I pray to God that He may enable us to do that.

Your Sister,

Maryam Siddiqa